

Gender (Continued) & Contemporary Urban Citizenships SOC 2202: Cities and Society Fall 2019

End of the Semester (Wrapping Up)

- Respond to <u>three</u> student blogs by 5 pm on Monday, December 16.
- Revise and Resubmit Process
 - Midterm 2 papers graded by the weekend (hopefully!!!)
 - Meet with Professor Greene during week of December 9 (including December 14).
 - Revise the paper and upload it to your OneDrive folder by 5 pm on Monday, December 16.
 - NO LATE PAPERS WILL BE ACCEPTED.

Previously ...

- Gender and the City
 - · Cities as **androcentric** (dominated by male subjectivities)
 - "The Cult of Domesticity"
 - Cultural shifts in women's role from the workforce to more domestic waves of life.
 - World War II
 - The Rise of Suburbanization

SEXUAL CITIZENSHIP

 Sexual Citizenship: a broad and flexible concept denoting the diverse array of political, social, and cultural claims and struggles that link notions of sexual rights and duties to local, national, and transnational political communities.

- sexual rights claimed by citizens that may or may not be recognized by the state (e.g. gay marriage, gay adoption)
- $\cdot\,\,$ the claims to equal treatment of groups such as sexual minorities (e.g. NC's bathroom laws).
- the heteronormative presumptions and functions of citizenship more generally (e.g. the imperative to procreate, create heteronormative citizens).
- · the state's policing of boundaries between 'good' and 'bad' sexuality.
- the state-sponsored subject of subject formation via the adoption of specific norms related to sexuality (e.g. revealing one's HIV-status as "good citizenship").

Sexual Citizenship: Context

- The transnational movement of bodies has changed the form of citizenship.
- Citizenship becomes flexible and performative, rather than ascribed through birthright alone.
- $\cdot \;$ Claims of citizenship become based on spatial practices.
- $\cdot\,$ Decision-making over space/place no longer exclusively contingent on landownership.
- Place-making defined through the participation in the **appropriation of space**, and the **production of its meaning**.
- $\cdot\,$ Competition over spatial claims and the rights to the production of space.



Global Cities

• global city: hubs of the global economic system.

- popularized by Saskia Sassen in the 1990s.
- contingent on the notion that globalization is largely created, facilitated, and enacted in strategic geographic locales based on their importance within the operation of global finance and trade.
 - Primary global cities: London, Tokyo, and New York.
- the result of privatization, deregulation, the opening of national economies to foreign firms, and the growing participation of national economic actors in global markets.
- · reflects advancements in communication and information technologies.

Characteristics of the Global City

Organizing Hypotheses:

- Global cities are both sites of economic centralization and dispersal.
 - Geographic dispersion of economic activities (a network of various functions of a firm's central operations outsourced throughout the world), which transforms once nationalized firms to global corporations.
 - Centralization of large firms within global cities (where economic functions are managed, coordinated, financed).

Secondary Global Cities

- $\cdot \,$ hubs that organize flows of capital (information, human, and economic).
 - secondary sites where various functions of large corporations are centralized (accounting, legal, public relations, programming, telecommunications, and other such services).
 - + Los Angeles, Paris, Chicago, Frankfurt, Zurich, Amsterdam, Sydney, Hong Kong, Dubai
 - sites where products are also produced which has now enabled the emergence of new wealth within developing countries.
 - Delhi, Manila, Sao Paolo, Bangkok, Mexico City.
 - sites where new economies emerge around various cultural products (travel, sex markets).
 - Ho Chi Minh City, Rio de Janeiro, Dubai

The Global City

· Cities become sites where extreme wealth and extreme poverty converge.

- · diversity of people meet and a multiplicity of cultures come together.
- The movement of bodies and capital on a global scale have resulted in the denationalization of urban space.
 - Individuals who mobilize in one place over political and socio-cultural issues in another place.
 - Mobility of people (cosmopolitans, immigrants) develop different political senses of self and identities rooted not in nation, but in a sense of place.

How does sex and sex work promote Vietnam as a global city?

Previously in class, we discussed how Asian ethnic groups that migrated to the United States have created communities that surpass the typical suburb socially, culturally, and economically in Trespassers by Willow Lung-Amam. However, they were never able to attain privileges that come with the iconic suburb because readers begin to recognize that the iconic suburb because to do more with whiteness than anything else. This week's readings from Kimberly Hoang's Dealing in Desire discuss the decline of Western patriarchal hegemony and the rise of Asian ascendancy through the sex industry.

How is sex work utilized to assert the rise of Eastern (more specifically Southeast and East Asian) dominance in the global market?

How are Western businessmen reshaping and reestablishing their patriarchy? Thinking broadly, how might this affect Asian American communities and what roles are Asians in the United States taking up in the sex industry both domestically and internationally? What are some parallels between Asian American ethnoburbs and Asian's participation in the global sex industry?

-Sulwan A., Expert Question

As seen in the four different sex markets studied in HCMC, interactions with sex workers are used by Western and Vietnamese men to engage in performances of masculinity. They rely on global hierarchies of nation, class, gender, race, and sexuality to affirm their masculine identities. In what ways does the city serve as a mechanism to reproduce difference and reafirm social hierarchies? In what ways can the sexual relationships in HCMC be seen as breaking down notions of western hierarchy and female subservience?

-Emilia M., Expert Question

New Forms of Urban Citizenship

 $\cdot\,$ Citizenship becomes flexible and performative, rather than ascribed through birthright alone.

· Claims of citizenship and community are based on spatial practices.

 Decision-making over space and place no longer exclusively contingent on landownership.

 $\cdot\;$ the rise of new global economic actors who display their wealth in cities.

 Place-making defined through the participation in the appropriation of space and the production of its meaning.

 $\cdot\,$ Competition over spatial claims and the rights to produce space.

Henri Lefebvre (1901 - 1991) Rights to the City (1996)

- $\cdot\,$ calls for radical restructuring of processes involved with decision-making over space.
 - shifting power over decision-making from the state to those directly involved in the production of urban space.
 - urban space as lived space, rooted in the everyday experience.
 - Enfranchisement given to those who inhabit the city.
 - Two principal rights of urban inhabitants:
 - participation and appropriation.



- produces privileged consumption (expensive residence, high-end arts patronage, large non public celebrations, usage of elite eating and drinking establishments).
- differs from previous strategies of consumption by urban cosmopolitans.
- place-making structured through habitus: lifestyle, the values, the dispositions and expectation of particular social groups that are acquired



Theodore Greene Vicarious Citizenship

- DEFINITION: the exercise of rights and claims-making by nonresidential stakeholders who identify politically, economically, or socio-culturally with a local community.
 - former, displaced, or priced-out members of a community
 - self-identified draw largely on spatial practices to mobilize against perceived threats against their vision of community.
 - normative claims: cultural claims which apply to routines and activities of everyday life acting to monitor behavior and reinforce cultural norms.
 - political claims: vicarious claims pursued through local political and institutional channels.

Examples of Urban Citizenship

• Whose right is it to support or challenge the removal of confederate statues?

A National Neo-

Demonstrators gather in downtown L.A. to protest Charlottesville violence



Confederate Group Came for the Statue Removal, Stayed For the Bond Package • How does DIY Urbanism reflect new kinds of citizenship?





Do you see any examples of DIY urban design in the Bowdoin Community or Brunswick? If so, how have they effected the college or town? Have they had positive or negative outcomes? Have these designs influenced social norms? To what extent?

-Hannah D., Expert Question



Douglas argues that "uneven development and neoliberal planning not only produce conditions that inspire doi-tyourselfers to act but also normalize the idea that the world is their playground" (69). Therefore, the same neoliberal policies that DIY urban designers seek to push back against enable doi-tyourselfers to participate in these new forms of place-making and development. Is it possible then for these innately neoliberal practices to appropriately respond to the neoliberalism policies they seek to tear down? Can governmental policy be separated from personal agenda? Would separating governmental policy allow for more effective DIY urban design?

-Hannah D., Expert Question



Most "do-it-yourselfers" Douglas observed were white, weathy, male individuals ranging from ages 20-50. More often than not, chese individuals also were members of the "rerative class: Because of their identity as privileged, creative-classer, most "do-it-yourself urban designers differ significantly from common assumptions about people who make illegal alterations to urban space" (37).

This notion is a status to on can space (v), This notion is main to that of Myna's "Ining on the wire," where members of the creative class closely slate on the edge of "danger" through setting in historically unsafe neighborhoods. In this way, both the DYters and the genrifiers in ShawU-Szrete closenoodly the idea of danger and thrill seeking. How does this idea work, against effective urban design and polym making" is it possible to eargege in DIY urban design that does not appropriate the idea of "danger"? How does engaging in liegal activity mask the actual action DIYers undertake to improve communities?

-Hannah D., Expert Question

In Gordon C.C. Douglas' book The Help Yourself City, he investigates DIY urbanism in many large cities, giving examples from cities such as San Francisco, Pittsburgh, LA, New York exc. Douglas goes on to define DUY urbanism interventions as 'unauthorized yet ostersibly functional and civic-minided physical alterations or additions to the urban built environment in forms analogous (however abstractly) to official planing and streetscape design element? (20). Douglas sees DIY urbanism as a mixture of neoliberalism by the cities citizen as well as a form of civil reaction to the ineptitude of the city.

How should cities respond to DIY urbanism? Should DIY urbanism be allowed, not allowed, regulated, something else? Should cities beld responsible for their creations? With cities now starting to accept DIV urbanism will it lose its "DIY" aspect now that it is no longer a dissident activity?

-Ben B., Expert Question

